

give bread to the poor hungry souls. Probably
the same explanation applies to the giving of soul-cakes
to children and the poor on All Souls* Day in Europe.

A comparison of these European customs with the The similar heathen rites can leave no room for doubt that the ^{TM ? TM} naiiy

Christian nominally Christian feast of All Souls is nothing but an old feast of pagan festival of the dead which the Church, unable or ^a Nov^a unwilling to suppress, resolved from motives of policy to appears connive at But whence did it borrow the practice of ^b C^c UG solemnizing the festival on that particular day, the second festival of of November? In order to answer this question we should observe, first, that celebrations of this sort are often held at ^b y the beginning of a New Year,¹ and, second, that the peoples ⁹⁹⁸ A>D> of North - Western Europe, the Celts and the Teutons, appear to have dated the beginning of their year from the beginning of winter, the Celts reckoning it from the first of November² and the Teutons from the first of October.³ The difference of reckoning may be due to a difference of climate, the home of the Teutons in Central and Northern Europe being a region where winter sets in earlier than on the more temperate and humid coasts of the Atlantic, the home of the Celts. These considerations suggest that the festival of All Souls on the second of November originated with the Celts, and spread from them to the rest of the European peoples, who, while they preserved their old feasts of the dead practically unchanged, may have transferred them to the second of November. This conjecture is supported by what we know of the ecclesiastical

institution, or rather recognition, of the festival.
For

¹ See above, pp. 53, 55, 62, 65. cxxxvii. 135); M. A. Michov,

"De

o <->• T ! TTT /-. /,- rr .r j Sarmatia Asiana
atque Europea" in

² Sir John Rhys, *Celtic Heathendom* c ~ , , , H ~ , . , f

Orbis Reztorum ^ J - I i- oo<?\\ S. Grrynaeus s Jvovus
London and Edinburgh. 1888), pp. r j " " .
incopmtarum i / iv 5j ac *Insidaruni* z/^\m-ows
460, 514*.; ^ .." Cela and Gall., " (BU IS32)>p. S20. j *have

to Proceed ^ of the British Academy, ^ p_r ^ e ^ o / H / M. Chadwick
for

TE¹⁹\$ (^{Lon d?n/.N-D-})' P- 7S: pointing out these two passages
to Balder the Beautiful i. 224 ^ . x A np., r |
' " j ^ y me. Mr. A. Tille prefers to date
the

³ K. Mullenhoff, *Deutsche Alter-* Teutonic winter from
Martinmas, the

tumskunde iv. (Berlin, 1900) pp.eleventh of November.

See A. Tille,
379 sg. The first of October seems *Die Geschichte der
deutschen Weih-*

to have been a great festival among *nacht* (Leipsic, N.D.), pp.
23 sqq. 5

the Saxons and also the Samagilians. O. Schrader, *Reallexikon der
indoger-*

See Widukind, *Res gestae Saxonicae., manischen Altertumskunde*
(Strasburg,

i. 12 (Migne's *Patrologia Latina* ^ 1901), p. 395.

PT. IV. VOL. II

G